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Digital Governance and Its Role in the Islamic Economy- Analytical Study

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Abstract: This study investigates the role of digital governance within the Islamic economy, aiming to explore how modern technological advancements can be integrated into Islamic financial institutions while adhering to Sharia law. The research employs an analytical and comparative approach to examine the intersection of digital governance and Islamic economics, focusing on its implications for economic management and institutional transparency. The results indicate that digital governance offers a framework of systems and mechanisms that enhance the efficiency, accountability, and transparency of Islamic institutions. These governance practices, while rooted in the principles of Islamic economics, are essential for the modern adaptation of these institutions, particularly in the global economy. The study concludes that adopting digital governance within Islamic finance can significantly improve the management and operational integrity of these institutions, ensuring their alignment with both religious and modern economic principles.

Keywords: Digital Governance, Islamic Economy, Sharia Compliance, Financial Institutions, Economic Management

1. Introduction

Based on the importance of the economy and its role in the movement of human society, scholars said that "the economy is the nerve of life."

When the nerves of the hands and feet are disrupted, a person becomes paralysed and unable to move. Given the importance of this problem, God Almighty has given it the degree it deserves. Faithful Islam, in the Holy Quran and the Noble Prophetic Sunnah, and through legislation, laws, rules, advice, obligations, and prohibitions, has established a fair economic system that guarantees the well-being and prosperity of humanity and human society in this world and the hereafter. We see this clearly in the Noble Verses and Hadiths. There are many Hadiths after the verses that talk about sound economics and organising the economic life of Islamic society. Islamic economics is the approach that is followed to manage life and create a reality that did not exist and which society prefers to follow in its economic life and solve its scientific problems because economics is the science that deals with explaining economic life and its phenomena and linking those phenomena to their causes. Islamic economics is part of the comprehensive Islamic doctrine for organising aspects of life. If we want to form Islamic economics, we must study it in a comprehensive doctrinal study, then examine the central digital reality within the framework of this science through emerging phenomena linking them to their causes, and find a scientific explanation for the events of Islamic economic life through digital governance.

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There is no conflict between science and Islamic law, but the relationship between them is based on compatibility and cohesion for the good of humanity. Islam adopts work based on science, Knowledge, and development to serve society according to social justice.

The importance of the research is that modern technologies in general and digital technologies in particular, including digital governance, are of great importance in the economy and economic development and have a prominent role in the progress and development of societies, and that integrating them within the framework of the Islamic economy has positive effects on the latter.

Therefore, the current research aims to study the role of digital governance in the Islamic economic doctrine through their concept and the economic problem in the Islamic economy and its basic pillars and characteristics. It also addresses the duties and responsibilities of the state in the Islamic economy, and the role of digital governance in it.

The research problem is the lack of clarity on the role of modern technologies and their importance in the Islamic economy, how they are addressed, and how the sacred law views them. The following questions can be raised about this problem:

1. What is digital governance, and what is its role in the economy in general and the Islamic economy in particular?
2. How does the sacred law view modern technologies, and how can they be employed and benefited from in the Islamic economy?
3. What is the reality of applying modern technologies in the Islamic economy?

The comparative analytical research method was used to reach the research results.

To achieve the research objectives, this study was divided into three requirements:

The first requirement: The concept of digital governance

The second requirement: The concept of the Islamic economy and the economic problem

The third requirement is the link between the study variables and the focus on governance and its role in the Islamic economy.

2. Materials and Methods

This study utilized a comparative analytical research method to explore the role of digital governance in the Islamic economy. The research was divided into three main requirements:

1. **The Concept of Digital Governance:** This section examines the historical development, importance, elements, and foundations of digital governance. It explores how digital governance integrates with modern technology to improve efficiency, transparency, and accountability in various sectors, including government, business, and public services.
2. **The Concept of Islamic Economics and the Economic Problem:** This section delves into the foundational principles of Islamic economics, including dual ownership, limited economic freedom, and social justice. It contrasts Islamic economic principles with those of traditional economic systems, focusing on how Islamic economics addresses modern economic challenges.
3. **Digital Governance and Its Role in the Islamic Economy:** This section links the study variables by focusing on how digital governance can be applied within Islamic financial institutions to enhance operational integrity, compliance with Sharia law, and integration with the global economy.

The research method involved a thorough analysis of existing literature, including Quranic verses, Hadiths, and works by scholars in both Islamic economics and digital governance. The study also incorporated case studies of Islamic financial institutions to illustrate the practical application of digital governance principles.

3. Results

The first requirement: The concept of digital governance

First: The historical development of the concept of digital governance

With the growing transformation of organisations towards providing their services electronically, the need for specialised human resources in the field of information technology has grown, which has created competitive challenges for organisations in how to obtain these resources (Moynihan, 2004: 519).

While (Choi & Chandler, 2020: 1) and (Wang et al., 2018: 2) describe it as the process of interaction between the organisation and individuals and organisations among themselves, as well as in internal organisational processes through electronic communication via available digital programs, which are described as the implementation of electronic means to simplify and enhance digital governance in aspects of work.

Digital governance refers to the use of information and communications technology in all businesses, government work, and public administrations, followed by changes at the organisational level and new preparations for individuals to share data and information electronically (Ghani & et al., 2022: 2).

Zamora and Barahona (Zamora&Barahona,2016:3) defined it as a communications and information technology centre that can control and implement many tasks remotely by using artificial intelligence programs that are used in many industries.

While (Wahyunengseh&etal,2020:2) see it as a modern method that seeks to bridge the digital gap between individuals, communities, businesses, and organisations by using modern technology programs and accessing services or products as quickly as possible in the presence of the Internet, and indicates that the expansion of the penetration of information and communications technology affects the well-being of society.

(OECD,2003:35) confirms that one of the most important aspects that organisations seek to achieve in light of digital governance is focusing on the consumer by providing the best services.

Second: The importance of digital governance

Digital governance has many importance, including:

1. Designing a strategic framework through which a more citizen-focused public service can be guaranteed.
2. The emergence of more democratic relations between the government and the people.
3. Network extension of ICT relationships to include faster web access, mobile phone service provision, teleconferencing, and multi-channel IT to achieve higher levels of two-way communication. (Milakovich, 2014: 110)
4. Interaction between government and people and government and business
5. Implementation of internal government processes through electronic means to simplify and enhance governance in political, governmental, and business aspects (Algazo, 2021: 20).
6. Efficiency, service improvement, and improved accessibility and transparency of public services.
7. Significant increase in organisational and policy-making capabilities with increased expertise and opinion-forming processes (Sharma, 2020: 42)

Third: Elements of digital governance

There are three main elements of digital governance (Wahyunengseh, 2020: 155):

1. Effectiveness: Building broad support and legitimacy for the program, which is the efficiency with which the organisation can achieve its goals, which means the desired impact without waste, is the organisation's ability to achieve the desired

results with minimal expenditure of energy, time, money, human and material resources (Najar, 2020: 19)

2. Responsiveness: Recognising and responding to individuals' needs, which is the organisation's ability to respond to disturbances (arising inside or outside the organisation) that affect its goals (Ebrahim, 2014: 1663)
3. Accountability: Clarifying the government's work, and it also refers to the authority that the ruler has to be accountable to the people, which is the political promise of Through the vision and message presented by the organisation's leaders, which represent transparency, justice, democracy, efficiency, responsiveness, responsibility and integrity (Khotami, 2017: 31).

From the researcher's point of view, he may see these elements as being the main dimensions of digital governance, provided that a fourth dimension is added to them for completion, which is (Communication), which is a two-way process that works to transfer information and messages from one place to another and from one person to another in a relevant way via the Internet and to reach a mutual understanding that goes beyond merely encoding information, news, ideas and data (Fatimayin, 2018: 1).

It becomes four complete dimensions, which are (effectiveness - speed of response - accountability - communication).

Fourth: The foundations of digital governance

There are some basic foundations on which digital governance is based, including (Chen, 2008: 110):

1. Strategy: Effective strategies emerge from a clear value proposition related to the costs and benefits of any IT initiative, and this proposal depends on understanding the need directed towards the message to be delivered, the larger social and political environment, and the existing infrastructure and culture.
2. Policy: Some policies are needed to guide decisions related to the use of information and technology. These policies materially affect the quality, availability, and ease of use of information.
3. Data: The quality of data, content, and context affect the value of information, which in turn affects the performance of the system and those who must use it. Data considerations are usually deeply rooted in practices.
4. Costs: It is easier to estimate and track the costs of tangible resources such as employees, hardware, software, and consultants. Other intangible costs are often overlooked, but they are significant. These are the costs of establishing and managing relationships, changing cultures and practices, and integrating both information and tasks into new processes.
5. Skills: Data analysis, project management, technical skills, and communication skills are all essential for effective design and successful management. 6) Technology: Technology choices represent long-term investments that greatly impact performance and limit. Future options and early exploration of options and their potential impacts are more effective than trying to make changes after decisions are made.

Fifth: Characteristics of digital governance

(Ghani, 2022: 1593)

1. Less corruption: The government's vulnerability to corruption is reduced by increasing the monitoring capacity of stakeholders.
2. Increased transparency: It improves transparency by providing broad monitoring coverage and cooperation with stakeholders.
3. Improving customer satisfaction: It is a commitment by government agencies to improve customer satisfaction by providing services efficiently, including

satisfaction with effective service costs and increasing responsiveness when providing these services.

4. Revenue growth: Government revenues increase when fraud and economic activities that are not disclosed in official estimates are reduced, which leads to a decrease in tax revenues and forces governments to find other sources of revenue to finance public spending.
5. Reducing the administrative burden: Administrative burdens bear costs resulting from legislation and regulations imposed by the government on companies and citizens who comply with their obligations.

4. Discussion

The second requirement: The concept of Islamic economics and the economic problem **First: The concept of Islamic economics**

When delving into Islamic economics and its details, we should stop at an important observation to which the term Islamic economics belongs, with regard to the definition and distinction between the terms economic doctrine and economics, in order to clarify its main and essential features, objectives, and dimensions. In this regard, Al-Sadr (1973: 341) provides us with a clear and explicit distinction between the two words, defining economics as the study of the interpretation of economic life, its events and phenomena, and the relationship between these events and phenomena and the causes and general factors that govern them. As for Al-Fanjari (1980: 80-81), he believes that the Islamic economic doctrine includes the economic principles and foundations that Islam brought before the fourteenth century, as well as economic policy in Islam. The doctrine of economics presents the ideal way to organise economic life in light of a set of general concepts and laws in order to achieve the desired justice. Therefore, the function of the doctrine is to evaluate reality and change it.

On the other hand, economics examines the existing economic reality to determine what is happening in it and to identify its laws, existing economic relations, phenomena and their causes. (Islamic Knowledge: 9). It can be said that the doctrine of economics includes all the pre-established rules that are usually associated with ideas of social justice and that economics includes all the theories that explain the reality of economic life without having an ideal basis (Taskhiri, 2003: 193). The idea of justice is the dividing line between belief and science, which is the mark that distinguishes ideological ideas from scientific theories. This is because the idea of justice in itself is not scientific, nor is it something tangible that can be measured, observed, and tested by scientific means. Rather, justice is a moral assessment that goes beyond the limits of material measurement. (Al-Sadr, 1973: 345).

On this basis, it becomes clear to us that what is meant by Islamic economics is the Islamic economic doctrine that embodies the Islamic method of organising economic life, which is not limited to the scientific concepts of economics and history only but also includes Islamic moral ideas and concepts. (Al-Sadr, 1973: 9).

On the other hand, knowing the Islamic economic doctrine in terms of its origins, principles, and standards can determine the ruling of Islam and its position on the positive economic doctrines and institutions of the present age. In light of these origins and principles, it can also be determined whether any institution in the Islamic world, regardless of its content, is moving away from the correct application of Islam or approaching it. (Al-Fanjari, 1980: 81).

In addition to its doctrinal, intellectual, spiritual, and moral concerns, Islam has given great attention to this issue because of its major role in organising human life and defining a morally and spiritually integrated social system. This has led to the emergence of the Islamic economic doctrine. This doctrine expresses the Islamic way of solving economic problems and is based on the principles and characteristics of Islamic concepts, values, and ideals related to religion and life. Therefore, Islamic economics is part of the

comprehensive social life organisation of religion. Religion is the general framework of Islamic economics, and the function of religion as a framework for social and economic organisation in Islam is to reconcile personal motives and private interests on the one hand and the real general interests of human society - from an Islamic perspective - on the other hand. (Al-Sadr, 1973: 289). The universal or human religion aims at the complete advancement of man and his perfection through codified systematic means, that is, according to a special heavenly constitution and a book revealed to every prophet, and the Islamic religion is the comprehensive framework for all systems of life in Islam. Islam is first a system legislated by the Creator of man, and secondly, man is responsible for its implementation, and thirdly, he is responsible for this responsibility in the hereafter. It can be said that the general structure of the Islamic economy is religion, and this structure is the only guarantee for achieving the general social interests of man.

Second: Economic Issues in Islam

As a result of the social and economic development witnessed by humanity, the diversity of productive goods, the large increase in population, and the diversity of individual desires and needs in light of this great social and economic development, the need for a way to organise and direct economic life increased, and the economic problem emerged. Although all economic and intellectual trends and currents agreed on the existence of the economic problem and the necessity of addressing it, they did not agree on the nature of this problem and the methods for solving and eliminating it. Capitalism considers that the economic problem is the relative scarcity of natural resources, and these resources are not sufficient to satisfy the desires and material needs of human life, which increase over time. The economic problem is how to optimally distribute scarce economic resources in order to achieve the highest possible satisfaction of increasing human needs, and what is the system that guarantees this distribution? At the same time, Marxism believes that the economic problem is represented by the continuous contradiction between the form and system by which production is carried out in society and the distribution system, which is the social system through which the wealth produced is divided and distributed.

In contrast, the social system (the distribution system) is supposed to develop with every development that occurs in the production system. From here, Marxism proposes the solution by eliminating the contradiction between the two forms and establishing harmony between them so that the problem disappears (Islamic Knowledge, no date: 8). This is because it believes that nature is capable of providing all the necessities of life. That failure to meet these necessities leads to real problems in human life. Islam does not believe, as Marxism does, that the contradiction between the mode of production and the relations of distribution is the problem (Al-Sadr, 1973: 307). This fact was revealed in the blessed verses of the Holy Qur'an, where God Almighty says: " Allah is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you. And He has subjected to you the sun and the moon, both diligently pursuing their courses, and He has subjected to you the night and the day. And He has given you all you asked of Him. And if you should count the favours of Allah, you could not enumerate them. Indeed, humanity is [generally] most unjust and ungrateful. (Ibrahim, 32-35), these blessed verses show that God Almighty has granted man in this vast universe all the goodness and blessings and provided him with sufficient resources to meet his material needs. However, this opportunity that God granted to man was squandered by his injustice and ingratitude for blessings, so man began to waste it by his injustice and ingratitude for blessings. The commentators believe that the meaning of injustice here is preventing the right, extravagance, wastefulness, and so on, while ingratitude is the denial of these blessings. (Islamic Knowledge, no date: 8), this injustice and ingratitude are two causes of economic problems in man's life. Man's economic

injustice is manifested in poor distribution, while ingratitude is manifested in neglecting the exploitation of nature and a negative attitude towards nature (Al-Sadr, 1973: 308). From its perspective, Islamic law not only determines the causes of economic problems but also sets appropriate solutions and methods to overcome and eliminate those causes. It sets solutions to eliminate injustice from social distribution relations by establishing appropriate solutions to the problems of distribution and circulation while addressing human ingratitude by establishing appropriate concepts and provisions for production and its methods, mobilising human energy, and ensuring the optimal use of natural resources.

Third: The basic pillars of the Islamic economy

The Islamic economy consists of three basic pillars that distinguish it from other systems and define its Islamic identity, which is (Al-Sadr, 1973: 257):-

1. The principle of dual ownership

Market economies believe in private (individual) ownership and consider it one of the philosophical foundations of the market system, as it allows individuals (consumers and producers) to own and use different types of local wealth to produce various goods and services. The centrally planned economy (socialist economy) is based on a public ownership system that applies to all factors of production (wealth) in the state. In other words, material factors of production, such as land and capital, are owned by the central authorities (the state). At the same time, private ownership is an exceptional or unusual case due to unavoidable social circumstances.

Experience has proven that the history of these two systems indicates their complete failure to organise the economic and social life of their societies. Criticisms after criticisms have emerged as a result of the false ideas on which both philosophies are based. One of these ideas relates to the nature of ownership and its types. Reality has proven the falsehood of the idea of a single form of ownership. Capitalism was forced to nationalise (public ownership), which is an implicit recognition of the unworthiness of the capitalist principle of ownership. Socialism also recognised private ownership legally once and illegally another time. What is called mixed economies later emerged, meaning that they are a mixture of the capitalist system and the socialist system, but in varying proportions. We find an economy dominated by a capitalist character, such as the American economy and the economies of Western Europe, in which the foundations and principles of free market economies clearly prevail, with the presence of strong elements that reflect state control or intervention, as in the fields of defence, education, and roads.

On the other hand, we find countries such as Russia and China, whose economies are dominated by direction and planning and the intervention of the central authority. Still, they also allow the existence of simple forms of private ownership, such as owning a house, a car, or even a small business. The Islamic economy is not capitalist in doctrine, as it does not agree with capitalism, which is based on the principle of private ownership. It is also not socialist in doctrine, as it does not agree with socialism, which is based on public ownership as its basis. It is also not a mixed economy. Rather, the Islamic economy is a unique economy based on specific intellectual foundations within a framework of concepts and values that differ fundamentally from previous economic beliefs. Islam recognises different forms of ownership at the same time, believes in private, public, and state ownership, and does not consider any of them an exception or temporary exemption (Taskhiri, 2003: 140). Islam allows individuals freedom of economic activity and unlimited private ownership in all forms of consumption and production, including real estate, factories, and agricultural lands. The restrictions that Islam places on private property do not limit or put a limit on private property

but rather relate to how private property is used (Al-Fanjari, 1980: 107). Indeed, Islam is strict in protecting private property, as the Prophet (PBUH) says: "The blood, property, and honour of every Muslim is sacred to every other Muslim." He also says: "Whoever is killed defending his property is a martyr." Here, Al-Sadr (1973: 258-259) adds: "Since private property is not the general rule, it is wrong to call Islamic societies capitalist societies, even if private ownership of some capital and means of production is permitted. This is because socialist forms of property are not a general rule. Moreover, the diversity of the main forms of property in Islamic societies does not mean that Islam mixes capitalist and socialist doctrines and adopts an aspect of each. Rather, this diversity in forms of property reflects a unique ideological design within a special framework of values and concepts based on specific intellectual foundations and rules that contradict the foundations, rules, values, and concepts on which liberal capitalism and Marxist socialism are based."

2. The principle of limited economic freedom

Producers in capitalism are free to determine the nature of the goods they produce and how to produce them, producers are free to determine the type of work they do and the type of goods they spend their income on, and consumers are also free to determine their desires, preferences, and ability to obtain the goods and services they desire. The centrally planned economy restricts and confiscates the freedom of the individual, whether he is a producer, worker, or consumer.

The Islamic economy differs greatly from them, and it takes a position that is consistent with its general nature and framed by Islamic moral and ethical values. The Islamic economy grants individuals freedom of economic activity. Still, the values and controls of Islamic law it is consistent with the purposes of God in people's lives (Islamic Knowledge: 20). Individuals are allowed to exercise their freedom within these values and controls that refine freedom and make it a tool for the good of all humanity. The Islamic definition of social freedom in the economic field consists of two parts (Al-Sadr, 1973: 260): -

- a. Self-determination derives its idea from the spiritual and intellectual content of the Islamic personality, which is naturally formed in light of the special education that Islam creates for the individual in a society in which Islam dominates every aspect of life, where freedom is determined by the individual himself and the individual is not deprived of his belief and upbringing, and thus he does not feel deprived of freedom, as it is in fact a process of creating the internal content with a moral creation that is valid for freedom to perform its righteous mission under it.
- b. Objective restriction, outside the self, determines and controls social behaviour. This decision is imposed on Muslims by the authority of Sharia and is based on the principle that there is no freedom in what Sharia prohibits. There is no freedom to practice activities that contradict the ideals that Islam considers necessary. This principle is applied in two ways:

The first is the issuance of religious fatwas that prohibit various economic and social activities, such as usury and monopoly, that hinder the achievement of Islamic values and ideals.

The second is the state's supervision of public activities and its intervention to protect the public interest by establishing the principle of the guardian's supervision to ensure the achievement of Islamic ideals and the concept of social justice in the long term. Since the requirements of justice differ according to circumstances, they cannot be detailed in fixed constitutional formulas but rather are entrusted to the guardian as a directing and specific monitoring authority for the freedoms of individuals in accordance with Islamic ideals (Taskhiri, 2003: 142).

3. The principle of social justice

This principle was represented in the wealth distribution system, including the elements and guarantees it included that ensure the achievement of Islamic justice in distribution. Thus, Islam did not limit itself to calling for social justice in words and formulas that accept different interpretations. Rather, it defined it, put its formulas and methods in a tangible social plan, and embodied this plan in a living and tangible social reality (Taskhiri, 2003: 143). Social justice (Islam) is achieved through two basic principles. These are social solidarity (social security) and social balance. Social balance, as we explained earlier, means the denial of social class at the level of living while leaving the door open for enrichment within the limits of limited economic freedom. This Islamic interest in the main pillars of the economy is evident in the first speech given by the Prophet (PBUH) and the first political action he took in his new state. He urged Muslims to benefit even with half a date. For those who could not find anything better, he applied the principle of general solidarity in order to deepen the brotherhood between the Muhajireen and Ansar and achieve the desired Islamic justice (Taskhiri, 2003: 143). The Holy Qur'an wages a fierce war against extravagance and hoarding, and the noble Prophetic hadiths also condemn these two ugly phenomena. It is well known that Islam has warned against the disastrous effects of poverty from the beginning, but it is well known that Islam has warned against the disastrous effects of poverty from the beginning (Hakimi, 1423 AH: 318)

The third requirement: Digital governance and its role in the Islamic economy.

Digital governance enters into multiple fields and many specialisations that contribute to bridging the gap between people, facilitating complex needs, and saving time in completing many central tasks over the Internet. Among these fields are the digital economy and the economy with artificial intelligence.

Digital governance is characterised by the use of information technology in electronic processes through available applications, increasing the provision of public services to individuals and ensuring the distribution of information and electronic services via the Internet and other digital means (Twizeyimana & (Andersson,2019:2.

In the same context, digital governance refers to the processes implemented using information technology to improve the ability of organisations and countries to meet the needs of their customers and society. Digital governance also includes the dissemination of information and interaction with individuals regarding policies and programs, and it goes beyond the provision of services via the Internet to include the use of information technology for strategic planning and achieving organisational goals (Balasubramanian,2022:8.

Considering economic studies of governance, the idea of separating ownership and management was first addressed in a book published in 1932 (by Adolf Baer and Gardiner Means). In that book, the authors argued that organisations develop and grow significantly when ownership and management are separated, as shareholders own the company and management exercises control over the company and its operations.

Islam focuses primarily on the importance of the role of man in his desires, appetites, and behaviour, as well as the extent of the influence that can be exerted. This role is exercised to reduce every aspect of economic problems. A true Muslim who is free from extravagance and waste, whose behaviour is characterised by justice, honesty and lack of extravagance, and who can curb his consumer desires and desires can greatly reduce the relative weight that the modern economic system gives to every known aspect of the economic problem. The Holy Quran emphasises the necessity of avoiding extremism in human behaviour, as God Almighty says: "And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those extremes" (Al-Furqan, 67).

The difference between the concept of governance in Islamic economics and the concept of governance in traditional economics stems from the fact that administrative processes in Islam have a contractual element based on the Islamic doctrine that sets limits and determinants that govern banking activities and the relationship between employees and the external environment.

Also, studying the principles of governance presented by international organisations such as the Organization for Economic Cooperation and Development and the Basel Committee's guidelines for corporate reform and eliminating negative factors that may arise through what is called conflict of interest and the separation of management and ownership is not considered a departure from the teachings of Islam.

In order for Islamic financial institutions to maintain their interests and achievements and provide a convincing alternative to conventional financial institutions, they must gain the greatest possible trust and credibility, continue their progress towards a broader horizon, and achieve the greatest possible strength, well-being and prosperity for the Islamic community with a great deal of qualified transparency. They must strive to be a convincing alternative to the conventional financial industry based on usury, gambling and speculation, which is not based on solid foundations and has a reduced ability to own commodity assets that can be relied upon in times of crisis. In order for the financial industry to achieve all of this, it must pay greater attention to governance and the application of standards and principles in the legal, financial, administrative, technical and professional aspects. The importance of digital governance and its role in the Islamic economy is based on several axes (Al-Nabhani, 2004, 36):

1. Facilitating financial transactions: Islam encourages contracting, achieves legitimate interests, opens the door to innovation, and encourages the acceptance of new developments from all civilisations and countries according to mutual interests based on consent
2. Facilitating the integration of local economies into the global economy
3. Increasing global trade opportunities and expanding access to global markets
4. The digital economy improves relations between national or international beneficiaries
5. Opens immediate and rapid communication channels between countries and investors at various levels and reduces transactions with financial intermediaries
6. The digital economy is the result of the interaction between information and communications technology trends in monetary and financial policy and the international economic system.

We conclude from the above that man has long sought to determine the optimal social system through which he can achieve true peace and happiness and through which he can advance towards the best. He has exerted every effort and energy, with all his mind and thinking, to establish this system. Still, he did not reach his desired goal except through his assistance with the guidance and light of the heavenly teachings that the prophets, messengers and guardians (peace be upon them) conveyed to humanity.

5. Conclusion

Based on the above, the most important results of this study can be summarised in the following points.

1. Digital governance is characterised by a set of systems and mechanisms that control the behaviour of different sectors of companies, establishments and institutions in a way that achieves better protection of the public interest by achieving a balance between public interests in a way that achieves objectivity, transparency, justice and appropriate integrity.
2. Increasing confidence in companies and institutions that apply governance standards and refer to its rules, principles and mechanisms. This is because referring to these rules, principles, and mechanisms creates an atmosphere of trust

in companies, their systems, and their activities. These practices are derived from the principles of Islamic economics when applying the principles of justice. 3 - Islamic institutions with a religious character, which are governed by the provisions of Islamic Sharia and deal with different Islamic financial formulas, need digital governance. These institutions are not exempt from governance; rather, they are under the umbrella of Islamic finance and deal with its different formulas, so they need governance.

3. Balancing the conflicting interests of the parties that make up the production facility and its beneficiaries or those dealing with it is one of the most important goals that digital governance seeks to achieve. The texts and general rules of Sharia and its objectives indicate the legitimacy of governance in its legal, administrative, financial and regulatory extensions.
4. Sharia supervision, with its principles and policies, as well as the auditing mechanisms it produces, is the main component of governance in Islamic institutions. Therefore, the greatest effort should be directed towards developing and activating it from an economic and religious perspective.

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